PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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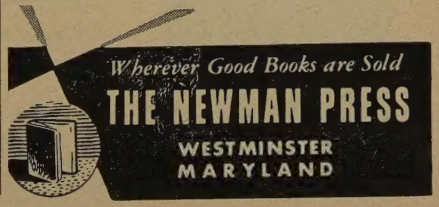

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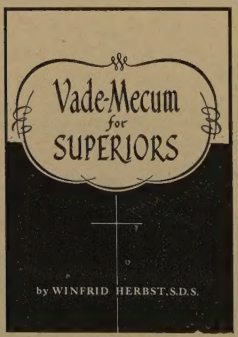

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PASTORAL LIFE

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How To Get People To Use The Missal

WILLIAM K. MCDONOUGH

HOW-to-do-it-yourself Directions sometimes can seem very complicated, especially if the "it" is something entirely new in the experience of "yourself." The tragic contrast between the ease as advertised on the blurb of a book of directions, and the first attempt in praxi would be a natural for a Saturday Evening Post artist.

Be this as it may, I have found it very easy to get people to use the Missal when attending Mass. And although I did not follow any "how to do it" instructions, I am only too happy to give you the results of my experiences—in the hope that you may want to "do it yourself" and see how easy it can be.

Father William McDonough is the pastor of the Church of the Immaculate Heart of Mary, Fairfield, Maine. He has contributed widely to the Catholic Press.

THE MISSAL HABIT

In the very first place I call attention to the title of this article: *How To Get People To USE THE MISSAL.* I mention this explicitly here, because getting people Missal-minded has long been a major concern of mine, as the most effective means of enabling our people to appreciate the tremendous value of the Mass.

I consider this idea of selling the people the "Missal Habit" of much greater importance than the more restricted idea of just the Dialog Mass, (about which so much has been written). It is not that the latter is not an excellent aim and a tremendous help in teaching the use and value of the Missal; an aid likewise in encouraging active participation in the Mass.

However, the Dialog Mass at best can only be an occasional thing in most parishes, i.e., at one of several Masses.

And then what about all the people at all the other Masses—all the other times they go to Mass? They missed the perfect Exhibition. Too bad, nothing can be done about it. But then something can be done about it. Get them to use a Missal whenever and wherever they go to Mass.

With this in mind it is easy to see why I think the Leaflet Missal and the cards with printed responses are so very limited in scope as compared to the Missal. The personal Missal fosters a permanent habit. The Leaflet Missal could die with the Pastor—or a transfer to another parish—is not habit forming. The Printed Cards belong exclusively to "The Children's Mass" and Sister guards them under lock and key, until the "children" graduate and shift for themselves in the back of the church.

SELLING THE IDEA

My experience in propagating the use of the Missal is rather interesting since I carried it out in two widely different parishes. In the first of these parishes the church was small with a capacity of three hundred and often it was only half filled. There were only two Masses except in Summer, when a third was added. My present church, accommodates six hundred when filled and we have four Masses.

The first of these parishes was small and not very devout at that, owing to a strong Protestant environment in the town. This recent parish on the other hand is extremely fervent and the Faith is very strong in the entire area.

Yet in both of these parishes it was a job to keep up the "supply" of Missals because of the "demand." I am now, as I was formerly, constantly ordering more Missals.

The first thing I did in each par-

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ish was to give a course of instructions each Sunday on the meaning and significance of the Mass; stressing the essential role of laity in their active participation. In the present parish, both my assistant and I, made use of a large chart hung in front of the pulpit, which showed the directions of all the prayers of the Mass and Missal as either our sentiments, gifts and Gift ascending to God; or God's messages and gifts and Gift descending to us.

We thus brought out the design and pattern of all the prayers and actions of the Mass, and the fact that the use of the Missal kept the central figure of Christ ascending and descending, constantly before our minds.

DIALOG MASS AND THE MISSAL

In the parish the Missal was very little used before that explanation. I ordered a good quantity of Father Stedman's Sunday Missals in the most inexpensive, hard covered edition and sold them for one dollar each. It was no time before I had to reorder.

The handful of children in that parish generally went to the first Mass. I had them sit down front so that they could take part in that excellent (if restricted) program, the Dialog Mass. I trained one of the High School boys to act as leader. Besides reading the prayers indicated by the leader, I had him announce the various prayers the priest was about to say and the correct page to which to turn, back and forth. This was easy and helpful, because practically everyone had the same edition of the Missal.

I also had the leader give clues as to where the priest was at various parts of the Mass when the people might be too far behind, i.e., Epistle, Gradual, Secret, Pater Noster.

I tried to encourage the adults to recite out loud with the children —but this was not successful; although the adults used the Missal faithfully (at both Masses).

Later, I suggested that the children sit with their parents, rather than down front, and read real loudly, and encourage their parents to do the same. This plan was much more effective in getting the adults to recite out loud and the Dialog Mass sounded as it should.

After using two or three High School altar boys, I tried one of the men who was a real leader. Before each Mass he explained briefly the idea of the Dialog Mass and the value of the Missal; asking cooperation in taking part. He also had a few Missals in his hand ready for distribution to any who might want to buy one. Because there were almost always tourists in the congregation, especially in the Summer—he almost always disposed of one or more Missals in this way.

Many of these visitors, by the way, were quite impressed with

the Dialog Mass and the idea of using a Missal. (I understand that this leader is still on the job).

NINETY PERCENT PARTICIPATION

The situation in this second parish is really unique. When I first came here it was startling, as well as inspiring to hear the responses recited out loud, even at week day Masses. And one of the most conspicuous things I noticed, the very first Sunday, was the large number of Daily Missals being carried by so many people, as I watched them going in to Mass. And these, mind you, were not in the hands of only pious looking old ladies—far from it. I was amazed at the large number of men with these Daily Missals; very young men and boys included.

This fact is evidence of how deep rooted and persevering the Missal habit can become. This habit was implanted in the parish itself by a former zealous pastor who came here thirty years ago, Reverend James A. Winnen, R. I. P. Father Winnen was a pioneer in the Liturgical Movement, and read papers at some of the National Liturgical Weeks.

In 1941 after he had been here sixteen years he was able to write in the *Orate Fratres:* "Ninety percent of my people follow Mass in their Missal since they know 'how much is in it.' We hope to enter Heaven, even if we have dropped and discarded all the 'Keys of Heaven.' Every low Mass is recitata in toto, and every High Mass is sung by the congregation and the Schola." (It was in this very same year that Father Winnen departed for his future home in Heaven).

Now I do not mean to infer that the parish has maintained this same pitch of Liturgical perfection. But I do say that the Missal habit has persevered to a noticeable degree. The spiritual fervor and Faith which Father Winnen helped to foster so vigorously by the liturgical life as a foundation, was ably enhanced and increased by the expert formation of his successor, Reverend Joseph E. McCaffrey, R. I. P. who was a master moulder of his spiritual flock. The one leader complemented and supplemented the other.

I mention these circumstances in order to bring out the resulting effectiveness of efforts that were started thirty years ago and that were allowed to continue.

RESULT OF SECOND EXPERIMENT

However, while it first appeared to me from the window and the doorway that everybody came to Church with a Missal, I had a different view from the pulpit. There really were people, here and there, who "had not on a wedding garment"—or who, in other words, were conspicuous without their Missals.

It is only natural that the one-time high of "ninety percent" of

Missal users would drop in time. But with such a goodly nucleus and such a background as this parish has, it was very easy to increase the number of Missals at all the Masses.

Over the course of years, especially in the past few years, many new families have come into the parish; newer generations of adults have likewise been coming up. Many of these groups had not been schooled in the older traditions and this is why at some Masses you would not hear the responses spontaneously recited, nor see every one with a Missal. Some of the old stand-bys were at another Mass.

So we gave a thorough explanation of the Mass, as already stated, and urged everybody to use the Missal. We also got a leader for the Dialog Mass at 9:30, which was formerly the last Mass and a High one. This is now the most crowded Mass and therefore, the one affording the best opportunity for winning over more Missal users. ("pulling more off the bench and putting them into the field"—Fr. Winnen).

Just how to get more Missals used called for some careful deliberation. I knew from the Sisters that people were buying Missals at different times, all during the year from the Convent store; children as well as adults. I knew from them also that Daily Missals were by far the best sellers, often expensive ones at that.

But I knew that among all those "bench warmers" there would be no great stampede barging into the Convent after Mass to buy expensive Daily Missals. So I ordered again the Father Stedman Sunday Missal (large print), and had the collectors sell them for one dollar flat (taking a loss) at the door, before and after the Masses.

Result? About one hundred and fifty Missals sold in the last eight or ten weeks and we have to order more. From this second experiment I seem to see a formula that we used:

Teach the Mass and Missal

Get a Leader

Sell Missals (put them into their hands)

Keep it up

We are only just beginning to understand how intimately and profoundly the vitality of a society is bound up with its religion. It is the religious impulse which supplies the cohesive force which unifies society and a culture. The great civilizations of the world do not produce the great religions as a kind of cultural by-product. In a very real sense the great religions are the foundations on which the great civilizations rest. A society which has lost its religion becomes sooner or later a society which has lost its culture.

— Christopher Dawson in *Inquiries Into Religion And Culture*

The Pastor's Private Eye

EDWARD J. MCTAGUE

"THIS is a rather unusual case." The Bishop spoke in an undertone.

"Fantastic," whispered the Chancellor.

The Bishop and the Chancellor stood beside each other and gazed out the office window. Several stories below heavy traffic thundered along Cathedral Parkway. They saw nothing; they did not hear the policeman's shrill whistle. They were totally absorbed with a problem.

Behind them and in front of the Chancellor's desk sat a curate. He was visibly disturbed. He had written to the Bishop requesting a transfer, and stated that to remain any longer in his present assignment might impair his general health and effectiveness. He included in his letter a brief statement from his physician. He pointed out also that the pastor and the domestics were quite considerate of him and even went to extraordinary pains to make life pleasant for him in the rectory. But he added that there was a condition existing in the house that made life miserable and intolerable for him, and that it was the pastor's dog!

THE BISHOP and the Chancellor returned to the desk. The Bishop removed the zucchetto and placed it on the pad. He nodded to the Chancellor to continue interrogating the curate. The Chancellor peering over his bifocals, began:

"Tell us, Father, does the pastor's dog molest you in any manner or form?"

The curate reflected a moment and answered: "If you mean, Monsignor, that he bites or snaps at me, I must say no."

"Then what is the trouble?"

"It's the dog's attitude, Monsignor."

Father Edward McTague was ordained for the Archdiocese of Philadelphia in 1922. He taught High School and served as chaplain with the U. S. Army and Veterans Administration for ten years. In 1950 he was appointed pastor at Holy Spirit, Sharon Hill, Pa. He published a book *Mary, Mother of Nations*, articles and poetry for several publications. Father insists that the characters of his story (with the exception of the dog Chad and the Holy Father's pair of finches) are purely fictional.

The Bishop tugged at his pectoral cross and said: "Father, please explain the dog's attitude."

The curate moved his chair closer to the desk and in a confidential manner, said: "Your Excellency, every morning after breakfast, the dog follows me to my study, looks at me, shakes his head, and walks over to the pastor's room."

"I wouldn't consider that abnormal behavior for the dog," said the Bishop.

"But he carries tales about me, your Excellency."

"Who carries tales?"

"The dog."

The Bishop looked at the Chancellor. The Chancellor moved his head from side to side like a pendulum.

"Now, Father," the Chancellor proceeded, "you allege that this dog makes reports about you to the pastor. How do you know this?"

"The pastor tells me so," replied the curate, without the slightest hesitation.

"What sort of tales does he tell?" the Chancellor inquired.

The curate coughed nervously and said: "Last Tuesday, he reported me to the pastor for coming in after midnight."

"And did you come in at a late hour?"

"Yes, Monsignor, I visited mother and on the way back I was delayed with a flat tire."

"The dog should have overlooked that," the Chancellor stated. "You have a right to visit your mother."

"Thank you," said the curate, who felt quite relieved by the favorable comment. He continued: "The dog also turned me in for not wearing my biretta."

"Have you failed in this?" the Chancellor queried.

"Yes, I must confess," sighed the curate.

"You were in violation of a diocesan statute," admonished the Chancellor. With that he leaned back in his chair and picked a red book from the shelf. He thumbed the pages quickly and continued: "Here it is, statute 4—'Clerics must wear the cassock in church and rectory' and so on and so on and so on, 'and provided with biretta.' " The Chancellor closed with a slam the diocesan articles of war and, like a C.O. about to throw the book at a soldier, concluded gravely: "Father, the dog is right!"

"And liturgically correct," added the Bishop.

"I quite agree with you," said the curate, "but it makes me feel inferior to have a dog standing between the pastor and me."

"Oh, tut, tut!" exclaimed the Bishop, "that's a matter of taste, not of ecclesiastical precedence."

The Bishop settled back in his chair and after a moment of reflection said: "Father, have you been under a doctor's care?"

"Oh, I've had the usual childhood diseases, mumps, measles and an occasional visit to the dentist. I

really feel good, except for the dog."

The Bishop rose and walked over to the curate.

"Father," he said in a kindly tone, "I want you to return to the rectory and relax. As Teresa of Avila used to say: 'Let nothing disturb thee," and I might add, not even a little dog."

"Thank you, your Excellency," said the curate. He went down on his right knee and kissed his Bishop's ring.

After the curate's departure, the Bishop said to the Chancellor: "What do you think of this?"

The Chancellor answered slowly and deliberately: "A borderline case, your Excellency. There seems to be an anxiety neurosis. I believe we should refer the case to a psychiatrist."

"Before doing so," said the Bishop, "let us call in the pastor."

The Chancellor reached for the telephone.

About two p.m. the pastor came into the Chancery office. The Bishop was very cordial in his greeting.

"Good afternoon, Father. I trust this sudden summons hasn't upset you."

"Oh, no," said the pastor, "my conscience is clear. I've paid all my assessments."

The Bishop removed his zucchetto and tossed it on the desk. Then he nodded to the Chancellor.

"Father," began the Chancellor, "your curate was in here this morning. He is apparently nervous and suffering from an obsession. Before recommending treatment we feel that you should first be consulted."

The pastor looked confused and panted like a sprinter after a quarter mile.

"I am sorry to hear this," he said with deep feeling. "My curate is really a good priest. Do you know the cause of his trouble?"

The Chancellor looked at the Bishop and his Excellency took up the questioning.

"Father, you have a dog?"

"Yes, I have."

"It is apparent," said the Bishop, "that you think more of this dog than you do of your curate."

"I wouldn't say that," said the pastor, "but I will go on record as saying that it's hard to get a good dog."

"But do you realize, Father, that your dog may be a contributing cause of nervousness in your curate?"

The pastor bowed his head and replied: "Your Excellency, I am amazed that you should entertain such a notion about my dog."

The Chancellor was now irritated and pointing a finger at the pastor, shouted: "Father, our primary concern is the curate and not this confounded beast. . . ."

The pastor leaped to his feet and leaning across the desk, exploded: "Young man, don't you refer to my dog as a beast. My dog is a pure-

bred German dachshund. That's more than many of us can claim."

"Your dog is a tale-bearer," the Chancellor barked back.

"My dog is not a gossip and he's not a juvenile delinquent. . . ."

"Gentlemen, gentlemen!" the Bishop pleaded, raising his arms like an umpire. "Please, please, remember there are people in the outer offices."

"Sorry," said the pastor through his teeth.

"Sorry," the Chancellor frowned.

The Bishop pushed his zucchetto back on his head and tugging at his pectoral cross said to the pastor: "Father, your poor assistant is apparently suffering from a persecutory delusion. He sincerely believes that your dog is making reports to you. . . ."

"That is quite correct," interrupted the pastor.

The Bishop's eyes popped. The Chancellor's mouth opened.

The pastor continued: "You see, your Excellency, my little dog reports to me daily. He keeps me well informed, and what he tells me is for the good of the parish and quite beneficial to me also."

"For instance?" asked the Bishop.

"The other day, he informed me that my assistant forgot to wash the purificators and bless water for the fonts. These, of course, are minor infractions. Moreover, my dog holds no grudges."

The Bishop and the Chancellor rose together and walked over to the window. The pastor drew out his pipe and filled it.

"Isn't this a nice basket of crabs!" murmured the Chancellor. "Two in one day and from the same house!"

The Bishop was in deep thought. He turned suddenly and moved over to the side of the pastor.

"Tell me, Father, have you had a medical check-up recently?"

"No, indeed," replied the pastor. "I feel as frisky as an Irish terrier."

"I assume," the Bishop went on, "that you haven't had a vacation. May I suggest a restful sea voyage. . . ."

"That's not for me," the pastor broke in, "I've just built a school and I have to put an addition to it. Besides my dog gets seasick."

The Bishop straightened up. He felt like an autoist who had run out of gas.

"Father," he said softly, "please go home. I assure you that God and time will adjust matters."

After the pastor had left, the Chancellor said to the Bishop: "Shall we lower the net, your Excellency, and scoop them both in?"

"No," said the Bishop, "we must move slowly like Mother Church. I am going to visit that rectory at once."

The Chancellor was dumfounded.

"Bishop," he implored, "you cannot do that. These two men may be as nutty as a New Year's fruit cake."

"I am going," said the Bishop firmly.

The Chancellor stood between the door and the Bishop.

"Step aside, Monsignor. I am going to the rectory. I want to meet that dog!"

THE Bishop arrived at the rectory in the late afternoon. As he stepped from his Volkswagen, the pastor, who had been sitting on the porch anticipating Matins and Lauds, came forward to greet him.

"You are welcome. I did not expect an ad limina so soon."

"Let's sit on the porch," suggested the Bishop. "I dislike climbing stairs."

The pastor pointed to a rocker and the Bishop sat down.

On the floor between the Bishop and the pastor sat the dog. He was an ugly little animal with ears like a pair of open wallets. His long body resembled a torpedo and his short legs were each about the size of a Howard Johnson frankfurter. The school kids called him the little "hot dog." What he lacked in beauty he made up in brains. The pastor loved him and used to say that he had a higher I.Q. than some of the high-school boys.

The Bishop patted the dog and the response was an incessant wagging of the tail.

"You see," said the pastor, "he knows you're an important person."

"'Her conscious tail her joy declared,'" the Bishop mused.

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"It's a he, your Excellency."

"I know. I was merely quoting a line from Gray's poem about a drowned cat."

"A cat would make a nice pet for you, Bishop."

"I prefer your dog."

The pastor squirmed. He wondered if the Bishop had a latent faculty whereby he could impound a dog within his jurisdiction.

"What is his name?" the Bishop asked.

"Chad. I called him after a saintly Bishop of the seventh century. The name means 'battler.'"

"Called after a Bishop, eh? All

the more reason I should have him. He is sort of a confrere."

"Bishop, would you care for a cigar or a cup of tea?"

"No, Father, I am really interested in Chad."

There was a long pause. The pastor was thinking furiously.

"Your Excellency, have you ever considered a parakeet? Our Holy Father has a pair of finches."

The Bishop did not hear. The little dog was snuggling up to him. It was the first time that Chad had seen a priest wearing a ring and a sparkling cross.

"I take it," said the Bishop, "you wouldn't separate Chad from bed and board here for a little consideration?"

"Oh, no your Excellency. I really couldn't dispense with his services. He's my private eye. He sits on this deck every Sunday and watches the parishioners go by. He has a remarkable memory for names and faces, and reports accurately on the Mass-missers."

"Uncanny!" exclaimed the Bishop.

"And he goes through the school every day, just like an inspector general."

The Bishop moved his chair closer to the pastor and inquired eagerly: "Does he give you a report on the nuns?"

"Unfortunately, no, Bishop. I am inclined to believe that the good Sisters bribe the little rascal with dainties."

The Bishop looked at his watch and rose to go. The pastor stood up instantly and handed the Bishop his hat. At the lowest step, the Bishop turned and said: "Father, and this is inter nos, Chad would be of invaluable service to me. My Vicar General and Chancellor keep a lot of things away from me."

The Bishop with his head drooping on his shoulders stepped into his car. He turned on the ignition, and leaning out the window, said: "Father, the life of a Bishop is a lonely one. God love you and Chad."

As the Bishop drove off, the pastor felt like that rich bumpkin in purple and fine linens who had ignored poor Lazarus. He turned to his pet and said: "Oh, Chad, the embarrassment of rank!"

As they walked up the steps together, the pastor remarked: "On second thought, my boy, would you care to do some part-time sleuthing for his Excellency?"

But the dog skipped through the doorway whistling the hit tune: "You can't be true to two. No, you can't be true to two. You can only be true to one. . . .!"

A woman said to a priest: "If women could be priests, they certainly would preach more." The prompt answer of the priest was: "Yes, too much and too long!"

Father Baxter's Back Salary

AIDAN M. CARR, O.F.M., CONV., S.T.M., J.C.D.

RECENTLY, in rummaging through some old newspapers, we ran across a remarkably interesting item. It appeared in a now yellowed and brittle copy of the "New York Journal" for the date March 2, 1898. The lead that attracted our eyes was this:

FATHER BAXTER
LOSES ON APPEAL

Bishop McDonnell Declared
Not Liable for the
Priest's Salary

———

AN IMPORTANT DECISION

———

Question of Great Interest to the
Catholic Church Now
Definitely Settled

Naturally, we devoured the article that must indeed have been hot news to the clergy of 58 years ago—and is even today of considerably more than antiquarian interest. The decision is a legal landmark and (so far as we are aware) is still the law, at least in the State of New York, and very probably in the other states as well.

CASE HISTORY

In summary, this is what the reporter had to say about a financial tiff that ended in high courts when a bishop and one of his priests didn't see eye-to-eye about who owed whom how much money for services rendered:

"Albany, March 1 (1898)—The Court of Appeals has made an important decision of interest to the Roman Catholic Church by deciding in the negative a question as to the liability of a bishop of the Church for the salary of the priests in his diocese. The case was that of an appeal by Bishop Charles E. McDonnell, of the Brooklyn dio-

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Father Aidan M. Carr is the Censor Librorum for the diocese of Albany, N. Y. Since 1946 he has taught Dogmatic Theology and Canon Law at Rensselaer, and Medical Ethics and pre-Psychiatry at St. Peter's Hospital, Albany, N. Y. He has written extensively for clerical readers, is Associate Editor of a magazine for the laity and is Vice-President of the National Franciscan Educational Conference. In this article, based on an historical court decision, he examines the right (or non-right) of a pastor to collect salary arrears.

cese from a judgment in favor of priest John F. Baxter. Father Baxter was suing the Roman Catholic diocese of Brooklyn to recover about $4,000, which he claims is due to him for services rendered as pastor of the parish of Babylon, and about $2,500 salary for services as chaplain of St. Mary's Hospital, Brooklyn.

"The inferior court [the article goes on to say] had decided in favor of Father Baxter as against the bishop. Bishop McDonnell appealed the decision, and the Court of Appeals reversed the lower court by agreeing with the legal position taken by the bishop, which is thus set forth:

"The defendant (Bishop McDonnell) admits that the secular priests of the said Holy Roman Catholic Church in the United States of America are ordinarily known and styled from the position that they occupy as pastors and assistant pastors, rectors, or assistants, or chaplains, and that they are appointed to posts of duty by the Bishop of the diocese; that each priest is liable to account to the Bishop of the diocese for any and all property and money received by the priest to and for the use of said church, while performing the duties under arrangement by the Bishop. But the defendant denies that each priest so assigned to duty under the rules, laws and discipline of said Church is authorized to hold the said Bishop individually for the salary or compensation attached to the post to which he is assigned."

"IF AT FIRST YOU DON'T SUCCEED . . ."

Evidently Father John Baxter—who long since is safely beyond the reach of the consuming rust and moth—was a determined man who found it hard to take "nay" for an answer. The whole issue of the arrears in salary owing (?) to him had already been—in the terms of this old news story—"adjudicated by the Metropolitan Court of the Diocese of New York." But the aggrieved pastor wasn't satisfied with the decision of the ecclesiastical tribunal. The civil courts would do for him what the bishop's court wouldn't. He hoped. And that hope proved well-founded in the court of first instance, for it ordered Bishop McDonnell to "pay up." It was not until the case worked its way through to the Court of Appeals that it was decided against the priest. The record doesn't show if Father Baxter's legal eagles carried the appeal to the U.S. Supreme Court. Nor does the record show where Father Baxter was transferred to from Babylon *after* the court's sentence was handed down.

COUNCIL OF BALTIMORE

So far as the Church was concerned, the priest did not stand a chance from the beginning of his claim *unless* he could have shown

that he was not at that time receiving sufficient income for his current running expenses. If he had been forced to have recourse to his private savings to meet his living costs, then his claim to be paid for salary in arrears might have been upheld by the diocesan court. Suppose that the Babylon parish and St. Mary's Hospital were unable to meet the priest's salary. Would Bishop McDonnell or the diocese of Brooklyn have been liable to make it up to him, assuming that he was at least getting what was necessary for living? The Third Plenary Council of Baltimore (1884) had decreed the non-liability of a bishop or a diocese in the event a parish does not meet the pastor's salary. The Fathers of that Council (presided over by Archbishop Gibbons) had cited St. Paul's pointed text: "But having food, and wherewith to be covered, with these we are content." (I Timothy 6:8)

Of course, the bishop is not *forbidden* by the Council to pay back salary if he is able to and wants to. The mind of the conciliar Fathers was simply that the priest could not exact payment from the bishop or the diocese if he is able to "get along" on whatever he is receiving through his ministry. If in time the parish becomes more solvent the bishop could (if he willed to) permit the pastor to even things out for prior defaults in payment from parochial funds.

SYNODAL LEGISLATION

Some dioceses and archdioceses have, in more recent years, enacted synodal legislation of a more specific character than that of Third Baltimore. As the canonists say, these particular norms set up by individual dioceses are *praeter legem*. The Code itself has not altered Baltimore's decrees in this matter. The latter's law herein is still in vigor.

The Archdiocese of Los Angeles requires that salaries must be paid —if possible—within a year. After that any claim is precluded. It is a kind of statute of limitations. Some other places have equally strict (or even more so) provisions in their synodal decrees. So far as we know, many of the dioceses or archdioceses in the country simply go along with the rule of Third Baltimore.

We did not know Father John Baxter. Nor do we know anyone who did know him. Very probably there are still some "old-timers" around who remember this priest of yesteryear. However unsubstantial may have been Father Baxter's legal claims, and whatever were the merits of his case, this much is certain: he must have possessed a rare if brash kind of courage. It is revealed in the sere and yellow leaf of a dusty page of a daily paper nearly 60 years old.

Adolescent Guidance

William F. Allen, J.C.D.

ABOUT this time of the year, with the end of school almost in sight, both pastor and parent begin to take inventory of just what this school year did accomplish. Education, say as you might, is a big issue today in many ways: economically, socially, and standard-wise. To a Catholic parent and to the priest, the ever-present question of evaluating an education revolves about the attainment of the goals proper to our parochial schools. We would desire better-behaved, better trained, more deeply cultured products, it is true. But over and above that we look for better persons, better individuals in themselves, better in the eyes of God and more deeply dedicated to the ideals of Christ.

We must pierce the confusion of our trends and ask ourselves frankly if we are *seeing* the child of God in every pupil of our schools or of our released-time catechism classes. This applies very specifically to our adolescents. In our high schools, are we geared to stem the tide that seems to carry our adolescents down the same path as those who do not benefit at home or at school of a religious atmosphere? Have we applied the tenets of our sacred religion to the problems of the teen-ager in this modern day? Have we a moral and mental guidance theory sufficiently adapted and thought out to produce what we expect to be fashioned in the class-rooms built under the symbol of the Crucified?

AN APPRAISAL

If one took a survey of the pupils of our schools, the answers would be astounding. Our adolescents may be everything from rude to delinquent but a more brutally frank combine you cannot find. The author of this article completed recently a survey on 700 students—all Catholics—both in parochial and public high schools in one half of a very large State. It was based on the one sponsored by the Catholic University a few years back in connection with that fine book *Self-Revelation of the Adolescent Boy.*

The questions were adapted and made more pointed and perhaps, in a sense, more comprehensive. They were general enough so that boy and girl used the same questionnaire of 122 points.

It was most interesting to find that the 700 adolescents of this State compared favorably in percentage with all those upon whom the original survey was taken throughout the United States (2000 pupils). Also, of the thirteen schools tested, it was only a matter of a slight degree that prevented absolute uniformity on the type of answer. While each school presented a picture characteristic and peculiar to itself, the general, overall response was the same in all. It was weird how a picture of a student body could weave itself in the text of the responses. One school predominantly showed interest and worry about finances at home; another showed student-resentment at the quality of school administration; a third gave the impression of high contentment; and lastly, one definitely indicated a very worldly attitude and approach to problems and conduct.

The frankness and sincerity of the answers was thrilling. Youngsters who would thank the director for giving them the chance to speak and write frankly under the anonymity of a number; youngsters who were truly relieved to open up their hearts and minds on topics and issues that bothered them; some who told of very personal questions—one girl who revealed that since childhood she had been treated as a boy and now at 18 finds it hard to adjust to feminine goals and seek pleasures proper to the weaker sex. She asks what shall be the remedy? The priest-director could have spent a year in counselling those who took part in the survey. An appraisal of our teen-agers is indeed enlightening and makes one wonder if we really know them and appreciate their views and their problems.

SOME OBSERVATIONS

It was evident that the adolescent is at war with himself and with his environment. Most of them never actually get to the conclusion of impossibility of meeting the demands of their circle of responsibility. Few ever reach the point of frustration and conclude that they cannot gear their thoughts, desires, and attitudes to such unyielding demands. However, without exception all have a rumbling to such an effect. Precisely the delinquent differs from his contemporaries in that he has come to that conclusion and has become so frustrated and has lost all hope and does not care anymore. He, therefore, seeks expression and domination of these frustrations in the most anti-social ways.

In any survey on adolescents one is bound to find absolute uniformity on three points: the feeling of being misunderstood by parents, by

teachers, and in general by anyone in authority; all will be anxious about their status in school and all will be uncertain of their own personal status as individuals.

THE MOST SERIOUS

Perhaps the most serious of all misgivings in the soul of the growing boy or girl is that of doubting his own personal integrity. He doubts himself. His big worry is the possibility that his inner self, his inner world, his thoughts and aspirations may crumble and that on the day of reckoning he may be found wanting and will not measure up to exspectations. His own intrinsic worth, his abilities, his social and moral status are open to searching doubts in his own mind. He feels uneasy about them and is conscious of a million weaknesses in himself.

True of his inner world, this is also verified about his outer world. The adolescent worries about his family, his race group, his *gang*. He is so dependent upon them that he fears that they too may leave him in the lurch to himself and to weaknesses.

In actual survey of 700 it was found that 97 per cent often wondered if they were normal. A majority doubted their own decisions and were also anxious about them once they were made. The same could be said about a sense of responsibility—a majority feared the weight of making their own decisions and without exception, all answered that they experienced deep feelings of loneliness from time to time and did not realize their cause or motive. Perhaps it was all this doubt of self that made almost all participants confess that they spent from 10 to 20 minutes per day in day-dreams—in the world of unreality so as to escape the boredom of the real and the true.

IN RE MORALI

If the soul of an adolescent is filled by dint of age with the full measure of uncertainty and rebellion, one might find the answer therein to many moral problems which seem to dominate their world. We have all read from time to time a diagnosis or other of the solitary sin presumably all too common at that period of life. No doubt in younger children at the threshold of puberty the urge of sex may explain the genesis of this vice. When we consider older children, well over the threshold of puberty, we may still apply the same explanation in many cases. But it may be wondered if this is only a partially true hypothesis.

From experience it has occurred to every priest to wonder as to the cause and the remedy of this weakness in an adolescent-penitent otherwise thoroughly good and upright. Could it be that this rebellion, this uncertainty of the teenager, deep and turbulent, seeks to express itself under the guise of a

symbol and that this symbol might be that species of sin? As an outlet of his moods and sadness, of his frustration, the sinful act takes on a new meaning to the adolescent in which perhaps the malice of sin is not of the upper plane. The sin may be an effect per accidens of a deeper cause, a symptom of teen-age growing pains.

Many confessors justify their seeming lenient attitude in the confessional on this score because they reason, the full malice of sin is most probably not present. Whatever may be said of this reasoning process, the fact remains that the adolescent may be so lost in his dreams, his morbid consciousness that sin for sin's sake may be overshadowed in his soul. This points up the duty of the confessor to know, to understand and to work with the adolescent in searching out the hidden cause, and to apply a spiritual, a religious motivation to it and thereby make cease the outward expression, sin. With kindness, firmness, understanding and guidance the boy may see through his foolishness and get control of his emotions and his bid for security.

If we could but read the confidential files of some boys confided to public custody, this fact would be apparent. The misdeed cannot be denied, but the motive, the cause behind the misdeed is sometimes looked upon as too simple and naive to be true. We fail to appreciate very frequently the profundity of the troubles of a young heart when its uncertainty and doubts, its loneliness and guilt, and its disgust and dissatisfaction find expression in a bad habit or a misdeed. It is sometimes the way chosen—an evil way—to assert oneself, of proving self to self. The complexion of sin being overshadowed in a fashion by the engrossing cloud of personal confusion.

MANUSCRIPTS WANTED

Without deviating from the announced purpose and policy of commissioning manuscripts on appropriately chosen subjects from qualified clerical writers, we wish to remind you, one and all, that we wholeheartedly greet original contributions for publication in these pages. Payment on acceptance.

OTHER TRENDS

Insecurity is problem number one of all growing boys and girls. Closely allied to this problem is another serious threat to their peace of soul, namely, the need of affection and love and yet the seeming refusal to accept the fulfillment of this need from the proper sources. The adolescent repels the affection of his parents. He seeks it from the opposite sex only to find, if he is not extremely careful and prudent, that this source will bring more confusion and insecurity since

it will increase his shame and his guilt.

The search for independence too is a hazard common to the teen-ager. He craves to be freed from the fetters of others, and yet within his own heart he knows that he cannot be self-sufficient as yet. Hence, the paradox, and the conflict. Education must form in him the ability to make and adhere to his own decisions; to think for himself; to think, evaluate, to choose, even though some mistakes will be inevitable. Under wise and efficient guidance, it will be thus that his initiative will grow.

The most dangerous, in one sense, of all the urges in adolescent age is his need to see for himself, his need for experience, to try out all phases of activity. Thrill-seeking is an off-shoot of this urge. To drive at break-neck speed will have an irresistible attraction for the youngster. To break laws will be an adventure since it, too, appeals to this need within him. Combine this urge and need with other urges and serious conflict and situations may arise which are not always thought of or seen on the horizon of the boy. Combine this urge with that of sex, of thirst for alcoholic beverage, and one can easily imagine the disastrous consequences. Comics, television, novels, the movies play to this urge and hence their success. Sometimes the urge is vicariously satisfied through these mediums, but in other cases, one is abetted to actual satisfaction.

ON MORAL TOPICS?

If we begin to ask ourselves what has all this to do with religion and school, we can find the answer when we consider the following:

AVERAGES ON RELIGIOUS TOPICS

	National Score	One State Survey
Religion: has your course a practical appeal?	Yes, 35%	Yes, 30%
Is it a source of joy?	Yes, 65%	Yes, 80%
The Mass: is it understood properly or is it a problem to you?	A problem, 40%	35%
Is there enough of Catholic Action for teen-agers?	No, 28%	No, 40%
Are social outlets sufficiently numerous?	No, 56%	No, 40%
Do you receive adequate sex instruction and guidance?	Yes, 50%	Yes, 50%

THE ADOLESCENT IN HIMSELF

Lacking in will power?	Yes, 43%	Yes, 27%
Leisure time boring?	Yes, 51%	Yes, 50%
No ideals	33%	40%
Feel need of greater sex instruction	59%	60%
Puzzled by sex	33%	40%
Worried by sex	50%	90%
Loose morals in dating	33%	48%
Sex instruction gained through movies	44%	22%
Sex instruction from parents	50%	50%
Sex instruction from companions, etc.	50%	50%

It is worth noting how widespread loose dating is among our teen-agers. Another disturbing factor in the survey was found in the

answers to the question: "Have you ever made a bad confession?" The participant had his choice of responses: Yes, No, Frequently, Rarely, Occasionally. About fifty percent of all answers were in the category of *yes* and *occasionally*.

IN SCHOOLS

Do we have sufficient personal guidance in our system of education? Would it not be advisable, all things considered in the make-up and the number of problems presented by the teen-ager, to give him twice a year, at least, the opportunity to talk privately with a priest-counsellor? Should we not take advantage of the study period of each day for a month to have these counsellors at the service of the student body or what would be better, to assign a student to a priest for an interview per semester? In this way, we would introduce what is woefully lacking in our schools: personal contact on personal problems.

Out of the 700 children answering the survey, not ten percent sought help for their problems from their teachers, priest or from confessor. To deny the existence of personal problems is foolhardy. To do nothing about them is remiss on the part of our educational system. Whereas guidance in other systems embraces the steering of youngsters aright in the vocational field, ours could embrace a much larger and more confidential relationship area. If done correctly, we could prevent some of the pitfalls into which many of our students are inevitably destined to fall. Confession and confessional do not seem to be the place for his work. Spiritual direction and guidance must be done more at leisure and in a more confidential and private tone.

Do we have sufficient teaching by open forum and free expression? At the high school level we must encourage the teen-ager to tell his problems, to speak out his mind particularly on religion and thus find his weaknesses from a doctrinal viewpoint. It is revealing to start a discussion on "Who made God?" As simple and elementary as is this question, I could wager that a priest will find some student searching for the creator of God and this, ever in a Catholic high school! By free and easy and frank discussions, these naive and senseless conceptions in religion could be made come to the fore, and this when we least exspect them. Instead of the many hodge-podge new manuals on the high-school level, many priests feel that we should be discussing and encouraging more personal research and understanding of fundamentals.

In the realm of sex there is great need of clarity and firmness. We need greater appeals to heroism in this field to the ideals of Christ. We are prone to think of our students as fully protected, ideally motivated and so solid that they are not bothered by the vice of

impurity or if bothered, it is but a small minority that succumbs. A survey of your adolescents would quickly dispel that notion. The adolescent mind is intrigued with the subject and surrounded by false conceptions and secular viewpoints of what is right and wrong therein. The writer once asked a group of seniors who had questioned him minutely on the topic of sex, just when should instruction be pointed and personal on sex in their opinion from their own experience of harm done spiritually to themselves? It was their frank opinion that grade ten is the latest that it should be given. They were convinced that in the early years of high school today, the harm is done to the souls of boys and girls on this score.

IN RESUME'

Wherever we give adolescent guidance, we must first be conscious of adolescent weaknesses. It behooves every priest to know a bit of the psychology of the teenager. We should apply the remedies of our holy religion to their problems in a bolder and more insistent manner. We see and we have within our orbit of influence thousands of high school pupils whose searching criticism of us might be "wherein do we differ from the secular high school in final analysis of curriculum, conduct, ideals?"

The adolescent's doubt about his own personal worth should be counteracted by highlighting his place in the Mystical Body of Christ; by impressing upon him the value of his soul in the eyes of God; by making him realize the price of eternity.

The adolescent's viewpoint of religion should be more personal, more living, more vital.

The adolescent's lack of ideals should be filled by his emulation of Christ in his own life.

His lack of will-power should be buoyed up by consideration of the value of the Cross and the responsibility that he undertook when he signed himself as a soldier of Christ at Confirmation.

On sex, we should show him his place in the plan of God. The place that a future father or mother holds should be made plain to him. We should make him cognizant of the dangers in the world today on this subject and point out strongly his duties, his ideals, his allegiance to Christ and what it means on that topic.

Education today means more than book learning. Education for life is a popular expression and indicates that the school should give the child the tools and make him skilled in their use for a richer and a happier life as an individual and as a citizen. Surely, then, Catholic education has the key to the richest and most satisfying life. Are we using it? A survey on YOUR adolescents would leave you dismally doubtful, dreadfully disarmed.

Apologia For Diocesan Priests

JOSEPH A. MASTRANGELO

THE PARISH PRIEST of this our day is the work-horse of Jesus Christ. Lamartine once said that "there is a man in every parish who, having no family, belongs to a family that is world-wide; who is called in as a witness, a counsellor and an actor in all most important affairs of civil life. No one comes into the world or goes hence without his ministrations . . ." This man, chosen from among men, is the Parish Priest. With a respectful and reverential nod toward our confreres who are members of religious orders, institutes, societies and congregations, I make the following protestation in defense of every parish priest:

AS INDIVIDUALS

We are the Criticized Ones. We are censured for the cut of our clothes and the color of the cars we drive but do not own. We are criticized for the money we don't have and for the golf clubs that we use with alarming inconsistency. We are the subject of books that tell us how to be better parish priests written by men who are not parish priests at all.

We are the Modern Apostles of the 20th Century. We have to worry about the salvation of souls, the leaking roof, the Sanctuary light, the broken window, evening devotions, the cracked plaster, the wedding rehearsals, the sick and hospital calls, pre-marital instructions and the inevitable bills that pile up on our desk.

AS SOCIAL BEINGS

We are the Anointed Ones . . . who have to cheapen our holy priesthood by bingos and raffles and bazaars and spaghetti dinners and strawberry festivals and Summer picnics. We do this because there is work to be done and creditors to be paid.

We are the Unfortunate Ones . . . who cannot return to a comfortable monastery after a gruelling week-end and spend a few precious hours putting our jangled

Father Joseph Mastrangelo, pastor of St. Lawrence, Hillsville, Pa., has been introduced to our readers in three earlier articles.

nerves in order. To a parish priest, Monday is just the beginning of another hectic week. We have no country retreat where there are no telephones jangling away and doorbells clamouring for and demanding attention. Late in the evening when we sit dazed and numb from activity we are in no mood to take a relaxing ride to visit our priest-friend in the next parish. And that is when wave after wave of loneliness crawls over us and envelopes us. We are accused of being social butterflies by those who should know better and who should be well aware of the fact that we cannot be completely asocial and anti-social. It seems to me that Christ, Our Model, visited Lazarus and Martha and Mary and enjoyed an evening meal with them.

OUR FATHER'S BUSINESS

We are the Hurried and Harried Ones . . . we often have to sandwich the recitation of our Office between candle and religious goods salesmen who insist on telling us all the latest ecclesiastical gossip picked up in various dioceses from various other candle and religious goods salesmen, and the mother of a child in our school who thinks that the Sisters just don't understand her little angel . . . There is always a hospital call to make, a meeting to attend, a new family to interview, a shut-in to visit, a 40 Hours closing to attend, a sermon to prepare, a letter to be answered and a bill to be paid.

We are the Harassed Ones. . .We have to worry about bank accounts and debts and Church and school and rectory and convent repairs. We must worry about the price of eggs and the price of vestments, the candle stock and charcoal and incense and tapers. We must worry about corporals and purificators and altar boys' cassocks and surplices. In this our day with its terrible shortage of priests rare indeed is the priest, be he pastor or curate, who doesn't have to shoulder some diocesan or deanery job and that —like everything else—makes demands and creates a further imposition on his few precious moments of leisure. We have no time for lengthy discussions on the Breviary. We really don't care whether it is shortened or not; we don't particularly care whether it's in Latin or in the vernacular. We just try to find time to get it said. We have no time to argue about it. To a parish priest, time runs like water

IN THE NEXT ISSUE

His Excellency, the Most Rev. Louis Raymond, Bishop of Allahabad, India, will discuss "The American Priest as I Know Him," based on his excursions, experiences and impressions — complimentary and uncomplimentary — received during his six months visit in the U.S.A. Don't miss it!

through his fingers. There is always so much to do and so little time.

"ALL THINGS TO ALL MEN"

We must be priest and philosopher, administrator and advisor, speaker and spokesman, bookkeeper and builder, organizer and orator. Like the great St. Paul we must be "all things to all men." We must be the Vigilants who watch over their flock seven full days of every week . . . and the headaches and the little heartaches of our people become our headaches and our heartaches. We have no office hours, for our time is theirs . . . and whether one is pastor or curate there are church societies and clubs (and have you ever heard of a parish that doesn't boast of a handful of such organizations?) and their activities to supervise, there are overzealous officers to placate and weekly meetings to attend.

With due respect and charity toward all others, let it be remembered that the parish priest is the one who holds together a parish, sacrifices himself for those put under his charge. In truth, a parish priest answers to the description of the Good Shepherd given to us by the First Priest of the New Law.

PRACTICAL ADVICE ON PREACHING

From Fr. Cribbin, Chaplain, Brooklyn. N. Y.: "Index cards can be very useful. A priest or seminarian should never be without a few in his pocket. It is surprising all the valuable things that he comes across, in reading, conversation and observation. With an index card he can write down a short idea. One can file these cards by printing on them the title one feels is suitable. Many times when preparing the sermon, one does not know where to begin and it is extremely helpful to have material on hand to get a start."

From Fr. J. Gaudreau, C.SS.R.: "After each sermon or talk sit in the silence of your room and ask yourself: 'Was my sermon effective? Did I succeed in expressing my thoughts clearly? Did I talk with a loud enough voice? Did I descend to the level of my listeners? Was I too abstract and theoretical,—too systematical and not interesting enough? How could I do better another time?' Our good people who sit every Sunday in the pews of our churches can give the right answer to these questions."

From a Jesuit preacher: "Five points are indispensable for a good sermon, namely: a **skeleton** (idea)—a **heart** (sentiments)—**flesh** (stories or anecdotes) —**life** (enthusiasm)—**clothing** (style)."

The Man On Calls

Joseph Smith

IN a couple of rectories we found in the hallway at the place of push-buttons, an amusing placard with a dog-house and a few dogs drawn. In the dog-house proper was a little caricature of a dog with the name of one of the curates to indicate that the particular priest was on calls and hence in the "dog-house."

While such playfulness has its humor and causes a smile, is there not something wrong, and something of the worldly spirit that would thus classify an Anointed One who will be particularly active in Christ's role during the week?

Will not the "man on calls" be having ample opportunities to practice not only priestly work, but also the virtues of charity, patience, and humility in a very grand manner?

Father Joseph Smith is the first American director of a newly formed society, "Association for Mothers and Priests" with headquarters in Paris. In his two decades of priesthood he has been doing parish and hospital work, street preaching with the late Megr. Hawks, and army chaplain in World War II. Presently he is stationed at Sacred Heart Hospital in Chester, Pa.

MORNING DUTIES

First, he will have to sacrifice his sleep to take an early Mass. The church may be cold and only a few souls assembled. It may be a feast day—say the Guardian Angels—that people pay little attention to, and Father's enthusiasm may be dampened by so few in the church besides the "good Sisters." Does this not offer an opportunity among many things to appreciate somewhat the frustrations of the missionaries, or those behind the Iron Curtain—who sometimes have no one at Mass?

Communion calls with the pressure of a schedule (trying to arrive at the appointed minutes agreed to), the lack of proper preparation on the part of the household or the sick themselves will require patience. Trying to be Christ-like on such occasions while the stomach is still demanding its

Cana Family Action

If you are interested in Cana you may also be interested in this newly published handbook prepared by the Cana Committee of the Archdiocese of Newark. It treats of the vocation of marriage, the parent-child relationship and the spirituality in the home. Indispensable for both leaders and couples attending Cana Conferences. Two volumes are ready. Each retails for $0.50.

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rightful breakfast certainly offers means of sanctification for the "man on calls."

OFFICE DEMANDS

Then there is the routine of Mass cards or Baptismal certificates. Father has just returned to his room up on the third floor when the buzzer tells him that more business awaits him in the office. Of course, Father could sit down and take a smoke, turn on the TV and let the parishioner wait a few minutes. Or he may even go down, ask for the dates, write out the certificates, and conclude with a conventional good-bye. How more sanctifying, however. to respond to the buzzer, and thus build the morale of the parishioner (who often sits like an alien at Ellis Island, not knowing what is going to happen), put him at ease with a cheerful greeting, and ask a few casual questions, ("Oh, you're going to get married—congratulations!" "Oh, I see Fr. So-and-So baptized you. A great priest!" or "He's dead now, I hope you remember him in your prayers." etc.) These personal touches of warmth strengthen the bonds between the laity and clergy. There is no reason why such brief business encounters have to be cold and sterile.

A THOUSAND AND ONE THINGS

To mingle with the children occasionally during recess can be a very helpful apostolate. You learn much about human nature as well as parochial doings from the mouths of babes. But what opportunities for the practice of "Suffer the little children and forbid them not. . ."

At meal time the buzzer calls you just when you are in the midst of something. It may not be terribly important, but it is something you wanted to clear off your desk. You don't want to keep the housekeeper waiting or your fellow-priests. In fact, you may feel like skipping the meal, but charity obliges you to go down and add your contribution to the household pleasantries.

"Being on calls" means even your meals may be interrupted either by the phone or office calls. All this can be exasperating. But most

priests, thank God, take it all in their stride.

To squeeze in a visit to our Lord and the Stations and to recite the office in the midst of many other duties during the course of the day will frequently enough be almost heroic. Indeed, at night (usually late) Father will be "butched" out. In looking back over the day he may wonder where was all the spirituality he was ordained for? After all what was accomplished? Did he become a priest just to attend calls, phones, and meetings?

CARITAS CHRISTI

Yes, the routine of parish life may be boring and frustrating, but the priest who keeps his eyes on the Master will see that it was a blessed day—he was at the disposal and service of any and all; his schedule had to fit in not with his own wishes but with the desires and peculiarities of people who will not always appreciate Father's services. But the priest will be happy in knowing that if he is tired it is because he was working for Jesus.

And to go to bed late at night knowing that both you and the day were spent in the giving of self for others is a delirious satisfaction—for such a priest will be following the words of St. Paul, "Caritas Christi urget nos."

He will not be in any dog-house, for "There are many mansions in My Father's Kingdom."

THE MYSTICAL ROSE

By Card. H. J. Newman

"The Mystical Rose" collects together almost all the Newman Writings on the Blessed Virgin Mary—the whole Mariology of the famous English Cardinal, who is considered to be the greatest religious thinker of the last century. It is a book both for study and for devotion.

The thoughts of the Blessed Virgin collected in this book show us Newman's sublime faith in Mary and his devotion to her. The revival of interest in Newman's writings during the past few years has widened the range of readers and we believe that everybody will be glad to know of this publication. 146 pp. *Cloth* $1.50

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RESOLUTIONS OF ST. ALPHONSUS FOR A PRIEST

I am a priest; my dignity is above that of the angels. I should then lead a life of angelic purity and I am obliged to strive for this by all possible means.

A God deigns to obey my voice. I should with far greater reason obey his speaking to me through his inspirations or my Superiors.

The holy Church has honored me: I must therefore honor myself by sanctity of life, by my zeal and labors, etc. . .

I offer to the Eternal Father Jesus Christ, his Son; it is then my duty to clothe myself with the virtues of Jesus Christ, that I may become fit for my office.

Christian people see in me a minister of reconciliation, a mediator between God and man; consequently I must always keep myself in the grace and friendship of God.

The faithful desire to see in me a model of the virtues to which they should aspire; I must then be edifying always and under all circumstances.

Poor sinners that have lost the light of grace come to me to be spiritually resuscitated; I must therefore aid them by my prayers, exhortations, and good example.

Courage is necessary to triumph over the world, the flesh and the devil; I must then correspond with divine grace that I may combat their enticements victoriously.

To defend religion and fight against error and impiety one must have knowledge; I will then strive, by every means within my reach, to acquire the necessary knowledge.

Human respect and worldly friendships dishonor the priesthood; I will then avoid them.

Ambition and self-interest have often caused priests to lose their faith; I must then abhor these vices as sources of reprobation.

Gravity should accompany charity in a priest; I will then be prudent and reserved, especially with regard to women, without being proud, rough or disdainful.

I can please God only by recollection, fervor, and solid virtue, which nourish the holy exercise of prayer; I will then neglect nothing which may tend to their acquisition.

I should seek only the glory of God, my own sanctification and the salvation of souls; consequently, I must achieve these ends though it should cost my life.

I am a priest; it is my duty to inspire virtue in all with whom I come in contact, and to glorify Jesus Christ, the Eternal High-priest!

quid in casu?

By Rev. William F. Allen, J.C.D.

In regard to the prohibition against clerics engaging in business, is it seriously wrong for a priest to buy and sell religious articles if some profit is made on them? Would it alter the case if the selling were done by a lay person and the money turned over to the priest? What if the Church received the profit?

It is true that Canon 142 forbids clerics from entering business for profit. To make a profit on things without altering them in any way by one's own personal labor is forbidden to clerics as is the making of profit by selling articles changed through the labor and industry of others. These are *negotiatio lucrativa* and *industrialis* respectively. They are forbidden unless a grave personal necessity or the same for one's dependents makes them justified. The Church does not want the clerical state implicated in business directly or indirectly especially for financial gain. What if the Church profits thereby? We would have *negotiatio politica* if the Church sponsored the selling and this would be permitted if the profits were not too high and the selling justified by some convenience or necessity on the part of the faithful or the parish. It is thus that the selling of religious articles at places of pilgrimage, the selling of books and supplies at schools and colleges must be viewed. The profit made must be such as to cover the risk taken in investing in the enterprise, the labor in so doing, etc. Such a procedure could be an apostolate. Religious articles are hard to find in some localities; or they are so high priced that they are not even considered by a good many parishioners who thereby deprive themselves of necessary props of devotion. One could well justify the Church when she enters this field of apostolate in a quiet, unobstrusive, dignified manner in behalf of parishioners on the fringe of economic security.

Should a penitent who confesses the sin of fornication or adultery be questioned as to the possible outcome of his sinful act, i.e., whether a child was born or will be born? I am thinking of the implications of this sinful act as to the religious education of the offspring.

This question refers to the theological query as to whether effects should be mentioned in confession along with the sin. It is generally agreed that in confession only sins

are to be mentioned and not the effects since the latter may well come into existence when the will to sin has ceased. St. Alphonsus maintained however that *in causa* the effects were willed and hence must be accounted for unless the act of the will to sin had been retracted before the effects came into existence. Most theologians agree that if the effects are already obtained and in existence when the sin is confessed, then they must be mentioned. (By way of parenthesis, this theory finds a practical application in the case of the woman who voluntarily submits to the excision of her healthy genital organs so that she may be freed from the burden of future pregnancies. Does she commit one sin, or is that sin protracted into the future and repeated each time that she has marital relations? Is it one sin or are the effects of her act also sins? It is generally agreed that the effects are not sins since there is no sinful act of the will once the act is confessed and repented of).

In this case, it would be indicated to question about the possible outcome of the act of adultery or fornication. The average penitent embraced by his will to sin, the effects of the sin and the harm done. All theologians admit the duty of restitution and the obligation to support the offspring. The parties are held in solidum so that, one unwilling or finding it impossible as an obligation, it devolves upon the other in toto. However, in concreto, it will be most difficult to know whether the effect ever followed, if the effect is imputable to the one penitent, etc. In concreto we will come to a doubtful obligation which will not be admitted as a penalty by the majority of theologians. However, when certainty is assured in a particular case, jure naturae, the guilty parties should be held to take care of the offspring both physically and spiritually.

Is it an obligation to have a procession when Corpus Christi is celebrated on the Sunday within the octave?

The Sacred Congregation decreed that the Ordinary could permit the procession either on the day of the feast itself or on the Sunday within the octave. It seems that the procession is one of the ways in which the solemnity of the feast is stressed.

In regard to your article on the most lenient rule for composition of beeswax in candles for the altar, this experience came to mind. For the celebration of Mass at the main altar and the side altars, a votive candle on a candle stick was used and the reason was alleged that due to the air conditioning, etc., the draughts made the candles melt so quickly that they overflowed the candle stick and collected on the mensa. What would you say of this liturgically?

I have seen the type of candle to which you refer. In the South it is extensively sold because of climatic conditions which melt both men and candles! The votive-style lights for the main altar contain candles of beeswax in the right degree and counteract the melting of the wax and the overflowing of the same

on to the mensa. What to say? The only analogy for a reply is found in the metal candles which were painted to resemble candles and which had a little spring inside to push up a small candle hidden within the metal. The Sacred Congregation said that it would tolerate such candle sticks but in general, the authors found them opposed to the traditional symbolism of the candles, and disapproved of them openly. These were used extensively in France. Surely this new type of a candle is not as offensive as the metal ones.

In your article "Mixed Rite Pointers" it was alluded to the favor granted by 'Orientalem Dignitas' whereby a dissident Oriental upon his return to the Catholic Faith could choose his rite and even pass over to the Latin Rite. We have been denied this privilege by our Chancery. Is there anything new that negates the above privilege?

Authors have always maintained that the privilege was granted by the Orientalem Dignitas. It has been common doctrine according to the books. It seemed a sensible concession. However, the author has learned that the books and life are sometimes in disagreement! One kind Chancellor wrote us that the favor received wide application in his area until most recently when the Apostolic Delegate informed the Ordinary that the Sacred Congregation for the Oriental Church took exception to the privilege and its frequent application. The Cardinal Prefect of the Congregation declared that the privilege was meant for application ONLY in oriental territory and must not be extended outside the Orient. It was maintained that this was originally the intent of the Supreme Legislator. Perhaps the correspondent lives in a diocese which was notified of the recent change of heart on the part of the Congregation.

We cannot refrain from remarking that inter-rite relations in the United States are a source of constant conflict and they are so often a matter of personal prejudice and emotional content that the situation endangers the Faith of the parties. This field of human relations on a religious score merits the attention of the U.S. Hierarchy.

Your last "Quid in Casu" contained some interesting notes on Moral Theology in regard to the absolution of ambulance cases. My reaction was: what about the 'acts' of the penitent, do they not constitute the matter for the sacrament? If so, how do we theoretically justify the given solutions?

This difficulty brings up a vast field in Moral Theology on which nothing too decisive has been written. There is no Moralist who will not sanction the imparting of at least conditional absolution to the dying when unconscious even though he may not have confessed his sins or manifested sorrow for them. Just *how* this is justified is open to discussion. Two theories on the acts of the penitent, generally accepted in theological circles, do not fit exactly the trend that Moralists have sanctioned in these recent times. The Thomist theory

held that the acts of the penitent constitute the proximate matter of the Sacrament while the Scotists viewed them as the prerequisite conditions for the reception of the Sacrament. In either case, the acts were held to be essential. The crux of the difficulty then appears: how can an unconscious person perform any of the acts? How then can he receive the Sacrament, if an essential part is missing?

It is not astounding, therefore, that after the Council of Trent, there was no talk whatsoever about imparting absolution to an unconscious person. By the time St. Alphonsus wrote his *Moral Theology*, it was looked upon as communior sententia that the unconscious could be absolved but the explanation still was lacking.

Theologians today devote many pages to different justifying arguments. Some hold that the sensible manifestation of sorrow and of sins is only required by divine law or precept attached to the Sacrament by Christ and NOT from the very nature of the Sacrament and hence, no law binds to the impossible. All that is required by the very nature of the Sacrament is the presence of sorrow and this may be reasonably presumed by the priest in the extreme cases cited. Its probable existence justifies the priest. We might cite Ballerini-Palmieri, Genicot-Salsmans, and Cappello (who notes it *vere probabilis*) as favoring this view. It is evident that this theory does not fit in at all with the Thomist or the Scotist conception and it rests upon a distinction between the nature of the Sacrament and the divine law concerning it. Some are inclined to reject this distinction as not real.

Other theologians keep to the traditional view on the constitutive elements of the Sacrament and find the elements verified in the most insignificant actions of the dying person such as in the flickering of the eyes, the uneven breathing, a sigh, etc. Most theologians are quick to subscribe to these signs as manifestations of sorrow and the interior sentiments of the penitent. No one can doubt that these signs are not per se signs of sorrow but in the circumstances of death-fast-approaching they could well be the feeble attempt of the dying person to express himself. It is known that the dying can hear almost to the end and that often when spoken softly to through the ear, the person will stop for an instant in his breathing or make some movement of the eye, the hand, etc., as if he wished to speak. This activity could, therefore, be the manifestation of sorrow, of the intentions of the sick person, and therefore the essential elements would be present.

The third group finds the essential elements in a very general manifestation and rather an implicit one. The fact that the dying person lived a good Catholic and Christian life meant that he wanted to be prepared to meet His God. He wished to die a Catholic death and to receive all that goes with that resolution. What about the person who failed in living a good Catholic life? What about the one married outside the Church or who had given up the practice of his religion? The theologians would

respond that it is reasonable to presume that even these, in the average case, wished to die united with the Church and wished all that this embraces, i.e., the Sacraments.

What then to conclude? Certainly, it is unanimous doctrine today that absolution may be given to the dying unconscious if there is any faint hope of it being given validly. The axioms: in extremis all is to be attempted and Sacramenta propter homines, find application here. What about the essential elements of the Sacrament? Modern theologians assume that a desire for absolution, for the Sacrament is equivalent to a manifestation of sorrow for sins and therefore the matter is present. If this desire is expressed, then absolution can be given without condition. If it is implied, then at least conditional absolution is easily justified. This doctrine is in line with the *Ritual* in tit. III, c. I, 25 "si confitendi desiderium sive per se sive per alios ostenderit absolvendus est." In meditating upon this theory we can find a splendid argument for the administration of the Sacrament of Extreme Unction since attrition will be sufficient for it to confer sanctifying grace and for the person to receive the Sacrament validly and fruitfully.

What sound explanation is there to give a professional man when he asks the justification of 'lying' to conceal secrets derived from his professional services?

Lying is defined traditionally as an assertion that is contrary to the mind of the speaker. Some circumvent the evil of lying by maintaining the righteousness of a broad mental reservation, i.e., the speaker gives to the assertion, the words, a meaning that is proper to them but not the ordinary one. It is left to the hearer to grasp the meaning intended by the speaker; if he fails to do so, then, he deceives himself. Again, words have meaning not only from the accepted definition in dictionaries but words may take on meaning from the tone of voice used, the circumstances in which they are used, etc. Certainly the bill-collector has heard "My mama is not in" so often that he knows those words mean to him "Mama does not want to see you today." He would indeed be naive if he did not grasp that meaning. Thus, many theologians circumvent the evil of lying while still embracing the traditional definition thereof. The doctor, when he declares a patient is doing fine, tells no lie, because the hearer should know that a doctor may not divulge anything strictly professional about a patient. If he does not grasp that, then, he alone is responsible for the error, the deception. The doctor has not sinned—at most he has permitted the person to deceive himself.

Professional men do not necessarily lie when they avoid telling the entire truth when interrogated indiscreetly by someone. When one asks indiscrete questions, he does not respect the right of the one asked to guard his own secret. He cannot reasonably expect a revealing answer. If he forces an answer then the speaker does not pledge sincerity. The speaker's assertion

will not be an ATTESTATION. He will not pledge faith and goodness and honesty. Hence, there will be no treachery on his part when he speaks and thus, he will not be guilty of a lie.

While on a hospital Communion call, I discovered that I had brought one Host too many. After the call, I had planned to travel on to another place for business and did not wish to carry the extra Host with me lest it be subject to some irreverence. I therefore gave two consecrated Hosts to one patient so that my pyx would be empty. Was this all right?

It is generally said that we must not give more than one Host to a communicant. However, rubricists admit an exception: namely, to help empty a ciborium so as not to mix newly consecrated Hosts with Particles already consecrated some time before. It seems, therefore, that for a good reason, two Hosts may sometimes be given a communicant. You seemed to have a very good reason and your intention was of the best. I would approve.

I have heard that Rome disapproves of the wide use given to the privilege of evening Mass. Is this true?

That rumor has certainly made the rounds. Almost every magazine during the last two months has had a question or two on this subject. There does seem to be a fear on the part of the clergy to have evening Masses. Some would suspect Rome of heresy in permitting them! The Holy Office on March 24, 1955 called attention to the fact that It had heard rumors to the effect that evening Mass was being used to bolster the external solemnity of a feast, or to grace the decor of an assembly, a convention, a congress, etc. It frowned upon this procedure and recalled that evening Mass is not to be accorded for the benefit of individuals but for the *common good of the faithful.* It was not by any means a frowning upon the evening Mass as such but rather upon the use of it for an exclusive body of the faithful. It may not be justified for a funeral, a wedding, etc.,—the common good of the faithful is not in play in these festivities.

It might be well to reflect on this response. The emphasis of the decree *Christus Dominus* was on the common good of the Church. When applying its privileges there is not so much stress to be placed upon the necessity of availing oneself of these as there is and should be of promoting the Cult of the Eucharist and by making it easier for the generality of the faithful to participate in that Cult.

A Religious in temporary vows met with an accident which resulted in a broken leg and a convalescence of four months. During this time, sick benefits and accident indemnity were paid her in virtue of a policy which had been kept up for her by her parents. We wonder if this money belongs to the Institute or to the parents?

Since these are given for the sustenance of the individuals, for their

livelihood, it is proper that these should be acquired by the Institute which provides the sustenance. If the pensions are enormous or by far too generous, then the Institute might set a part aside for the patrimony of the recipients. (cf. R. P. Goyeneche, C. M. F. in *Commentarium pro Religiosis* 1953, p. 183). The Sacred Congregation was favorable to this decision since it concurred in the same attitude toward stipends and indemnities given to Chaplains in the armed forces. (cf. *A.A.S.*, 1922, 196).

Following the lines of the above question what do you think about the owner of old age and retirement pensions which many Religious will be able to receive because of their former positions in the world before becoming members of the Institute?

Since the benefits are not in payment for any services rendered by the Religious (in which case they would belong to the Institute, Canon 580 n. 2) but are given because of a mishap which could have taken place even if the Religious were in the world, it would seem that the benefits belong to the Religious herself and should be added to her patrimony. They could not belong to the parents since sickness and accident benefits are paid directly to the person, the victim herself. If the Institute incurred any special hospital or doctor bills, it would be just that the Religious reimburse the Institute. On the other hand, the Institute would be the owner, if It had kept up the policy from Its own treasury.

I am called upon frequently to act as a confessor to Nuns. Some come to me without the permission of their Superior. Some put in a call for me to come to the convent and while there I hear many more Confessions than originally were planned according to the call. Some take advantage of my presence and confess. In some instances the call is secret and unknown to the Superior and the Confession is heard in the parlor of the convent. Are all these cases within the law?

Many decisions cover these cases. The Congregation for Religious, Dec. 1, 1921 declared that the Nun could go to an occasional confessor without the permission of her Superior, but for all of that, she could not insist on permission to leave the convent for that reason. It hoped that the Nun would rather take advantage of an opportunity fortunately given her. The Commission for the Interpretation of the Code decreed that the Nun could call an occasional confessor to the convent (Dec. 28, 1927) so that he might hear her Confession in a place destined for this sacred ministry. There is no author who would censure, for validity or liceity, the absolutions given by a confessor already in the confessional if Nuns spontaneously come to him. All would consider him an occasional confessor chosen by the Nuns individually as is their right (Canon 522) even though only one actually called him on the phone. In the words of the decision of the Commission, the Nun has the right to go to a confessor, or to call a con-

fessor. The others in the convent avail themselves of going to a confessor called by one of their number. The decision would not be the same, however, if the community were commanded to confess to such a priest, and would lack the spontaneity of choice in so doing. We presume that all freely choose the priest once he is in the confessional.

As to the Confession in the parlor, we can imagine circumstances which would impose this. One's freedom of conscience and tranquillity of conscience might make it imperative. The Commission on Feb. 12, 1935 declared that the words *loco legitime destinato* were to be understood not only of a place habitually designated for the Confessions of women (the confessional) but any place designated by way of act according to Canon 910 n. 1, i.e., by reason of sickness, infirmity or real necessity. If the priest judges in the case that there is real necessity, the validity of the Confession is not to be doubted. However, a confessional Prie Dieu with screen or some type of folding confessional booth should possibly be used.

Some priests challenge the right of the Ordinary to forbid marriages during evening hours and on certain days such as Sundays and Saturdays. It is tradition in our diocese to have these days excluded because of excesses in the past. Is this contrary to Canon Law?

Canon 1108 permits marriages *quolibet tempore anni.* Canon 1101 would have Catholics married at Mass so that the solemn nuptial blessing might be given to them. Thus, the Code insinuates that such marriages should take place in the morning. The hour for marriages is not set by the Code and thus authors are in accord that the Ordinary may set the hour for the celebration of marriage in his diocese due to the silence of the Code on this point. There is not the same agreement among Canonists concerning statutes which forbid marriages on certain days since these seem to be in contradiction to Canon 1108 n. 1. Cappello and Wernz-Vidal are cited as the leading authors condemning the statutes as invalid because they are contrary to Canon 1108 n. 1. Vlaming and Gasparri, cognizant of the difficulty, hold a rather neutral position.

If the Rosary is recited in answer to an electrical transcription via the Radio may the Indulgences be gained?

No. The Sacred Penitentiary declared on May 2, 1952 that the companion who recites the first part must be actually present in a *live* broadcast for the respondents to gain the Indulgences. A previously recorded disc recitation of the first part does not meet with the approval of Rome for the gaining of Indulgences.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

pastoral Reflections

IGNORANCE EXCUSES

WHEN lay people break the law of God or the serious regulations of the Church we priests often take a lenient view of their guilt, excusing them in great part because of their ignorance. Even when rather notorious characters die suddenly we do not hesitate to admit the possibility of their salvation, charitably supposing that their ignorance greatly mitigated the guilt of their sins. We feel kindly toward juvenile delinquents, and tend to put the blame on the delinquent parents. All this leniency toward the wayward does make good sense, for we all admit according to perfectly valid theological principles that knowledge or lack of it determines the guilt or lack of guilt of an action, and that hazy knowledge can lessen guilt. This is all very applicable in reference to poorly instructed lay people. But what about the priest, who is well trained in matters of religion, who knows his obligations with the precision of a scientific tract? He can scarcely plead ignorance. We priests know our obligations very well, we know what we should do, we know what we should avoid. When we fail, we do so with our eyes wide open, our minds grasping unpleasantly the reality of the situation. Let us look at it this way: While ignorance excuses others, it can hardly be relied upon to excuse us. We know what we do. We see our obligations clearly. This is, of course no disadvantage. Seeing things as they are, we are in a position to choose freely and generously to do what is right. We can turn away resolutely from what is wrong. Having clear knowledge, we can give our free rational service to God. How God must love the good, generous priest, who knows clearly what is right and wrong, who knows how to sin gravely, but who chooses to do what is right and good. How great the reward must be for freely and generously choosing to do what God wants us to do.

THE APOSTOLIC SMILE

YOU can smile for any number of reasons. There is one particular smile that befits the priest, and that is the apostolic smile. When you meet people, when you merely pass by them, smile. A smile is the symbol of friendship. When you smile at someone, you as much as say that you want to be friendly. It is very difficult to resent friendship. The person is forced to smile back, and likewise to express his friendliness. This momentary expression of friendship has tremendous apologetic value. Non-Catholics may have heard all kinds of sinister things about the Church and particularly about p r i e s t s. When they actually see a priest all their wild fancies about the Church may well be confirmed if the priest is a dour, expressionless person, suspiciously unsmiling. But if his

kindly face is lighted by a pleasant smile, they are forced to conclude that this priest at least looks all right, and that maybe the Catholic Church is not so bad after all. The very first technique to use in breaking down prejudice is to smile. A smile disarms them. Almost anything can lurk behind an unsmiling face. People might fear the very worst. But when you smile you immediately eliminate the sinister, and convince them of your wanting to be friendly. A priest who would do no more than smile pleasantly at those he passes on the street would do much to build up a favorable attitude toward the Church. It is unfortunate that modern ways of living and transportation tend to insulate us from the people. But whenever we do come face to face with people, if we only smile, we have already gone a long way to winning them to us and the Church we represent. It takes more than a smile, of course. But even that initial smile has great apostolic value.

STAINED GLASS AND STATUES

One woman, a recent convert, was most enthusiastic about her newly acquired Catholic faith. She was doing her best to persuade one of her friends to take instructions. The big point she was making was this, that Father So-and-So, the assistant at the local parish, made his instructions so very interesting. She was telling the other woman how he took her in the church building and explained one thing after another. It was not like going to class, she said. It was more like taking a tour. Actually, all that the priest had done was to use the devices of visual education which the Catholic Church has been utilizing for many centuries. These representations in stained glass and statuary and in various other media make the doctrines and historical events and personages of faith real and alive and readily understandable. Even in our age of advance printing techniques, of television and radio, we can still use to good advantage the age-old means of getting across doctrine, namely the visible representations in our churches. One priest, after he had had the church newly decorated, spent several Sundays explaining the various symbols. Now his people when they come to church and gaze upon these symbols have a refresher course in Catholic doctrine and history every Sunday. We ought not let the representations in our churches go unexplained. They have great didactic and devotional value. Nor ought we neglect them, in bringing converts to a better knowledge and appreciation of their newly found faith.

T. C. Siekmann

LATE RENEWALS AND CHANGE OF ADDRESS

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BOOK-REVIEW Selections

HELPS AND HINDRANCES TO PERFECTION, by Thomas J. Higgins, S. J. Bruce. 258 pp. $4.50.

Reading a book will not add one iota to our score of perfection. Father Higgins is well aware of this and in his chapter on reparation, says, "It is one thing to accept a statement of this kind as we read it in a book: it is quite another to have learned it by personal experience." But he does his very best to help us all from his own wealth of knowledge and activities as retreat master.

He may say, with disarming simplicity, "Perfection consists in always willing the right thing, that is, what God wills for us—our own good," but he proceeds to dissect all the pitfalls that lie in our paths and to emphasize the means of avoiding them. He is uncompromising and concise but never dour. His use of quotations from Scripture and the writings of the Fathers and the Doctors of the Church are always incorporated in his teachings in a realistic manner. Religious and laity may benefit from this book. Father Higgins' careful, scholarly approach should stimulate and goad us all on our many varied paths.

F. Catalano

THE AMERICAN CATHOLIC FAMILY, by John L. Thomas, S. J. Prentice-Hall, Inc. 471 pp. $7.65.

If survival is the first law of life for the individual, it is not less paramount in man's primary institution, the family. And for anyone acquainted with the American Catholic family, to view the problems which are facing it as a threat to survival is but to be a realist in viewing the situation. Hence, we are indebted to Fr. Thomas for giving us such a necessary means for combatting these threats to survival as an adequate and balanced exposition of the problems facing Catholic families.

Fr. Thomas regards every family system as a practical program which results from the more or less logical application of ultimate premises of value to a concrete social situation. In following this approach to the Catholic family system, he has divided his book into five parts. In the first part he places in focus the problem which Catholics encounter in maintaining their marriage and family ideals. Part two presents the value system of Catholics and their concept of marriage. Part three is devoted to a description of the characteristics of today's American Catholic family, while in part four we are given the major tension areas in Catholic families as they appear in the records of broken marriages. In the final part of the book Fr. Thomas outlines programs for survival.

This book has not been written as an apologia for the Catholic family system. Rather the author has preferred to describe it as an existing social fact, and then goes on to outline what kind of a program it must follow if it is to continue to survive. But since truth is the best defense of any institution, by giving

a scholarly and balanced account of Catholic family ideals and efforts to realize them, he furnishes Catholics with much matter for renewing their appreciation and enthusiasm for their family system. The purpose and place of sex and marriage in man's striving for development and happiness are clearly shown by Father Thomas. As a consequence he has succeeded in doing an excellent job of showing the reasonableness of the Church's teaching on such things as premarital chastity, contraceptive birth control, and divorce. Though the book may not induce non-Catholics to accept Catholic teaching on such topics, it should be a big help in getting them to understand and respect the Church's position.

Parts of this book may prove heavy reading for the layman in the field of the social sciences. The presentation of a scholarly and serious study in a reasonable compass demands some use of scientific and abstract terminology. But careful reading shows that the author has expressed himself clearly and accurately, and the analysis and insight which he presents into a problem of vital concern to all is well worth the effort to possess it. This is a book with which every Catholic adult should be familiar, but it has special value for those who make the preservation of the Catholic family their special concern such as priests, educators, and marriage counselors.

Thomas J. Casey, S.J.

FAMILY LIMITATION, by John Ryan. Sheed & Ward. 36 pp. $0.50.

At the present time when the market is flooded with literature on birth control, it must be reiterated again and again that the only two methods of birth prevention that are consonant with sound moral principles are complete and partial continence. This little booklet is concerned with partial continence, the so-called "rhythm" method.

The author clearly states that he is not presenting "a rule-of-thumb layman's method of avoiding conception." The book gives an explanation of the theory of the safe period and lays down the general principles for the application of the theory, and the author insists that the application of these principles in particular cases must be left to the attending physician. In chapter four the author answers several objections which have been brought against his explanation.

The subject matter in the booklet is orderly arranged and clearly presented.

A SHEPHERD WITHOUT SHEEP, by E. Boyd Barrett. Bruce. 143 pp. $2.75.

In an earlier book, **Shepherds in the Mist,** E. Boyd Barrett wrote the account of how he, a priest, rebelled against the Church and his priestly vocation, and of the difficulties and loneliness of the years that followed until the day when, with the grace of God, he found his way back into the fold of Christ.

Now, in A SHEPHERD WITHOUT SHEEP, the author describes the fulfillment of his reconciliation with Christ: the rejuvenation of Faith and Hope, the overwhelming joy of sharing once more in the mystical and liturgical life of the Church. He writes also of his new "ministry" in helping other stray shepherds find their way again.

The book is sincere and inspiring, sometimes rising to the mystical. The exceptionally fine treatment of such topics as the practice of the presence of God and the prayer of Faith, among others, cannot help but inspire many readers to greater progress in the spiritual life. The excellent book is recommended to all spiritual-minded people.

Harry E. Hoewischer, S.J.

MOSCOW WAS MY PARISH, by Georges Bissonnette, A.A. McGraw-Hill Book Co. 320 pp. $3.95.

Father Georges Bissonnette was the only clergyman in the Soviet Union who was not a Soviet citizen. He was chaplain to the Americans in Moscow's Foreign Colony from January, 1953, until he was dramatically expelled in March, 1955. His parishioners came from over thirteen nations, and they ranged in social rank from ambassadors to housemaids. Father Bissonnette tells the story of his two years in Moscow, giving an on-the-spot picture of religion in Russia today.

"Getting comfortably settled in any city is a tedious and time-consuming thing," he writes, "getting comfortably settled in Moscow is a nightmare." "Nevertheless, life took on a pleasant regularity in my little apartment-chapel." Father Bissonnette had two rooms for his chapel, a bedroom and a kitchen. Although his rent amounted to $3,250 at the official exchange rate, there was no hot water in the flat, and he had to pay a thousand rubles a year for electricity, five hundred for the telephone, and a hundred for gas. The book is filled with amusing incidents--Ambassador Bohlen limbering up for hockey; the cook refusing to use a washing machine because "it does not see the spots;" ironic incidents—Khrushchev drinking a toast to freedom of conscience; interesting stories of parts of the country never seen by visitors to Russia; the tragic meeting with the Catholic priests recently released from labor camps; and finally, Father Bissonnette's own bewildering ouster from his parish and Russia.

About the present state of the Orthodox Church in Russia, Father Bissonnette has concluded the following: There is freedom of religious practice, as guaranteed by Constitution of 1936, but the restrictions imposed on the Church makes this a Soviet "freedom." There are more closed and disaffected churches than there are that still operate. The religion of the ordinary believer is a way of life more than a body of doctrine. The antireligious campaigns continually gain ground, but the government is not willing to risk an organized resistance by pushing the fight too hard. The higher echelons of the hierarchy are willing instruments of the government's foreign and domestic policy but, given the peculiar conception the Russians have of religion, it is possible that they are sincere clergymen.

V. V.

PLAYED BY EAR, by Daniel A. Lord, S.J. Hanover House. 398 pp. $4.00.

Father Lord was not only one of America's most beloved priests, but one of the most versatile and prolific authors of our times. He wrote almost 300 pamphlets, published 48 children's books and 30 adult books. His articles appeared in almost every Catholic magazine, and for a number of years he wrote a weekly newspaper column. In addition, he wrote 25 plays, 12 pageants, and 3 musicals.

Behind this flood of literature was a man, the humility, warmth, and charm of whose life reflected itself in his writings. But if we want to know how he felt about it all we can find out in his autobiography. Though when he wrote it he was old and ready for death, his mind was keen as ever and his heart was still sharply attuned to the drama of life. He covers, chapter by chapter, the various periods of his life from the time of his childhood and growing years in which we meet his charming family and friends, down through his decision to become a Jesuit, his novitiate and studies, and his teaching and writing career.

Peter C. Burwell, S.S.P.

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